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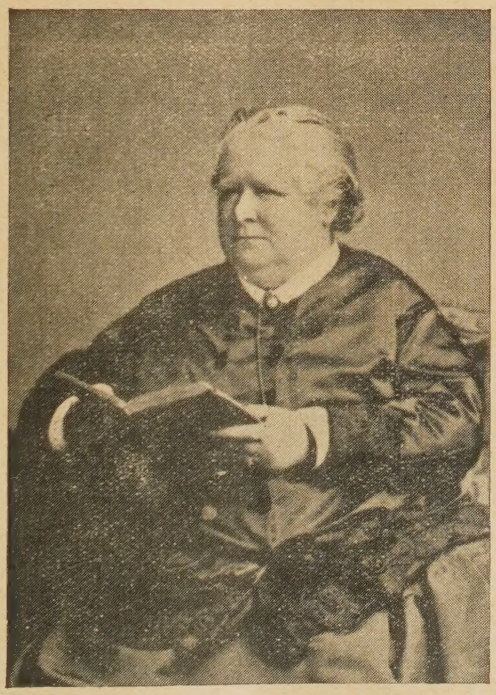

Miss Francis Power Cobbe (1822-1904).

(See Page 120).

Unitarianism Is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of Salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

The members of the Blackburn Unity Fellowship Circle have again sat for examination in Study Course provided in the Magazine on "Unitarian Teachers." The Examiner of the papers, Rev. Arthur W. Fox, M.A., has reported that they manifest a high level of interest in the subject, and a book prize is awarded to the member whose paper has gained the highest number of marks.

The members of the Sutton Discussion Circle had a country ramble in beautiful Surrey scenery in June, and others will be arranged if holiday fixtures do not stand in the way. The regular meetings of the Circle will be resumed later.

Fellowship members will be pleased to know that another Unity Fellowship Circle is being startel for Purley and district. A few scattered Unitarians living in Purley, Kenley, Chipstead, and Caterham, will thus be drawn together in fellowship, and the Circle will constitute a centre for others who are interested in the exercise of free inquiry on all matters of religious belief.

The Unity Fellowship expresses UNITY and FELLOWSHIP. Free inquiry in the search after truth leads inevitably to unity and agreement. It is always so in scientific research, and it is inevitably the case in theological doctrine. The Universe is a Unity; the Divine Mind which controls it is one Mind, one Intelligence, one Being, one Divine Unity. Mankind is one family, designed for brotherhood, for co-operation, the Unity of Man. This principle applied to society harmonises all personal interests, abolishes class antagonism, brings industrial affairs into agreement and orderly relationship, creates equality of opportunity, banishes poverty, avoids waste, economises all human resources, and makes the community a kingdom of God. Applied to the whole of the human race—the family of tribes and nations, it abolishes war by creating universal peace, destroys all national rivalries by the spirit of goodwill, pools all the resources of all peoples and all lands for the equal good of the whole, making the existence of all mankind one harmonious life palpitating with every kind of wholesome activity, creating happiness everywhere—the kingdom of heaven all over the earth. There is thus a theological and religious significance in all human interests and affairs, one spiritual purpose and end to which all things are related—the development of the perfect life, the perfection of human personality and human society. Far as humanity is as yet from attainment, all progress turns only that way and is made to work towards that divine consummation. It is the purpose of the Almighty, and no power can prevent the ultimate realisation.

What can be better than Fellowship in this striving after Unity and harmony of life? Unity and Fellowship in the search after truth and finding that all truth is One—the Unity of Truth. It is a grand thing to share these ideas, to discuss them, to propagate them, for thousands of thinking people who are weary of effete creeds and worn-out orthodoxies are yearning for that bread of life which stands the test of every investigation, which never fails to nourish and enrich the mind and the soul—the truth that agrees with fact and fulfils every need. This is what THE UNITY

FELLOWSHIP exists for. Those who are in it are in a movement that holds the grandest possibilities. We may pray: God speed the work! How can He do that dear Reader if not through You? You are invited to join, to make the Fellowship strong and powerful for this work. You may become a member by payment of not less than 1s. a year towards expenses. Apply to the Secretary.

Any members who live where there is no Unitarian Society who can get together a number of friends on our fellowship basis of free thought and free inquiry are urged to form a local fellowship Circle. Leaflets giving information can be supplied on application.

The Missionary Spirit.

Blessed is that church which has the missionary spirit. It does not live merely for itself. It is eager to share its wealth of truth with the community in which it is placed and with localities more distant where the need is great. One result is that it has more vitality, more life. So far as it goes forth to give more light to others does it get more strength. "Give and it shall be given you, pressed down, shaken together, running over," is exemplified in the consequences to itself.

On the other hand the church which has no missionary spirit, which is entirely self centred, and hugs to itself the good it possesses without any desire or attempt to share it with those who have it not, that church is not alive, but is more likely to be spiritually dead. Its services are poorly attended; its pews are nearly empty when they should be full. There is an atmosphere of apathy and indifference. There is a feeling that there is something lacking without realising what it is.

Missionary effort is an imperative duty. Any real church considers that it has the truth which has power to save. There are thousands outside who need to be saved, and it is a sacred obligation on the church to do all that is possible to save them. To save them from what? may be asked. The really orthodox, answers—to save them from the danger of eternal suffering in hell. Yes, that awful doctrine is still proclaimed. The Fundamentalists in America and in Britain hold to it and preach it. They believe in "the wrath to come" and in salvation from it by the atoning blood of Jesus. That is their gospel, and because they believe it they feel that it is woe unto them if they do not carry it forth into the world to rescue the lost, by telling them how they can be saved. What a gospel it is! What an unfatherly conception of God it presents, angry, revengeful, unjust, cruel, with no mercy to those who do not accept the conditions or to those who have never heard of them. The more thoroughly the orthodox believe this doctrine, the more passionately must they desire to seek and to save. Hence their warning—Flee from the wrath to come! Hence their zeal for foreign missions to bring what they call the saving faith to the heathen who knows nothing of the danger he is in, nor of the faith that will deliver him from it. Is it any wonder that such believers are filled with missionary fervour? Can it be otherwise with those who see the peril and all that it means? Only the hardest hearts and the most callous under such circumstances can be unconcerned and do nothing to rescue their fellows from the peril.

Ah, but some will say, There is no need for people to have the missionary spirit who reject the orthodox doctrine and declare that there is no truth in it. That is not so. There is dire need that people everywhere shall be told that it is not true. They need to be saved from the deception of such a horrible doctrine, and from all the worry, uncertainty, fear, dread, and terror which it inspires. The responsibility of a church which is opposed to the orthodox doctrine to proclaim its message is as great and as binding as is that of the believers in orthodoxy. And woe unto that so-called "church" that makes no effort to spread its more reasonable faith outside of its own walls! The real gospel of good news and glad tidings declaring God as a true Father as Jesus did, is a Trust. Its possessors hold it to be used for all mankind. It is a trust to be faithfully discharged. People have to be rescued from dread and fear, from error and ignorance, from the curse of blighting superstition, from the darkness in which they imagine all kinds of dangers and ogres and monsters which have no existence at all. The children must be saved from all that and given a better prospect in life. The men and women must be saved from it. Who shall save them if not the church which has a Reasonable Faith? Shall it be left to the Secularist who may cast doubt upon religion? Or to the teachers of Science who may possibly impart a soulless materialism? The great obligation is on that Church.

This missionary effort is the special mission of Unitarians, and of the Unitarian Church. Some of their churches are alive to it and make real effort to spread the knowledge of their Faith. But there are others who do nothing.

Around every town where there are townships with no centre of Unitarian interest in their midst the Gospel of the free Faith should be declared. The nearest Unitarian Church is where the obligation rests.

The Laymen's League.

There are great possibilities in the Unitarian Laymen's League. So far the way to realise them on this side of the Atlantic has not been clear. It may be asserted that the conditions here differ much from those which exist in the United States. But the need is the same. Possibly different methods may be necessary in this country to meet the need, but the duty to meet it is just as imperative.

We make bold to offer suggestions. This we do in the interest of the Cause which we and the laymen of our churches represent. At the Annual Meeting in Whit week it was said that thirty churches in the London district with ten laymen each becoming members of the League would alone make that body much stronger than it is, or something to that effect. That supposition is truly pertinent to the real problem to be solved. Three hundred laymen members of the League in the London district paying say one penny per week to the League funds would produce £65 a year towards financing its missionary and other activities. But according to the Essex Hall Year Book for 1927, there are in Great Britain and Ireland 354 Unitarian congregations. Supposing that these Societies can produce an average of ten laymen who can be enlisted in the League they would make in all a membership of 3,540. If they paid the one penny per week in aid of the funds, the income of the League from that source would total £767. With such an income much good work could be done. Of course no church with ten members of the League would be content only with ten. The ten would desire to constitute itself into a branch and to have more members, which would mean increased financial resources. If each branch contributed to the Central League Executive body half of its membership fees it would mean somewhere about £400 a year to the League headquarters.

Now it is plain that many churches would have much more than ten laymen members of the League. They would balance against some which might have none. But if it were an understood thing that every man who is enrolled as a member of a Unitarian Church became also a member of the League as it should be, the League would be a great movement. If we may assume an average, say of twenty-five laymen in the membership of every church, which is putting it rather low, that would make a League membership of 8,850 with an income of £1,917 10s. with half for headquarters £958 15s., or on a membership of only one penny per month it would work out at £442 10s. or £221 5s. for head executive.

Thus far as to finances which are the necessary material groundwork for doing things. What then may the League do? There is much waiting to be done. The women are doing bravely, but the greater responsibility rests upon the men in the organising and management of the business of our Unitarian Movement. Are the men doing it? Are they carrying their proper share? Compared with the women it must be confessed that they are not. That is not saying that all the women enrolled as church members are also members of the Women's League, but in that matter they put the men in the shade. What work can the men do? Here is a list of things they ought to do:

Consult together concerning the work needing to be done.

Attempt to increase the Church membership.

Organise some kind of missionary propaganda, if only by systematic distribution of leaflet literature.

Take interest in the young people, and see that the Sunday School does not suffer through lack of teachers.

Arrange visitation of Church members and not expect the minister to do it all, for he is not the only person who should manifest friendly concern for them.

Devise means of securing regular attendance of Church members and young people at services for public worship.

Arrange for members to give a welcome word and kindly attention at Sunday services to visitors and strangers.

That list might be extended, but if those matters were properly attended to, our Churches would be living in the best sense and throbbing with interest and stimulating vitality. The Church Committee needs helpers, and the minister needs them too. Whose business is this work? Surely the men's. It is their work no matter what others are responsible. And if the men did it thoroughly they would be all the happier and making numbers of other people happier. They miss much of joy and satisfaction in not doing it. They may do much to break down class distinctions in Church life, to get people of various social position both old and young into friendly and sociable contact so that they can be drawn together in sympathy and goodwill and be enabled to understand each other in Christian brotherliness.

One other matter: Every minister ought to be an honorary associate of the League, invited to its meetings, whose counsel and advice would be welcomed as valued assistance, but with no voting power and no official position in the management beyond that of chaplain.

These suggestions may be worthy of consideration as something to be aimed at, or as calling forth other and possibly more helpful ideas. In any case they are inspired by the conviction that the Laymen's League may do a great work.

Church Organisation

By the REV. WILLIAM C. HALL, M.A.

(7) CHURCH OFFICERS AND COMMITTEE.

These will have regard to the business affairs of the congregation. There should be a Warden, who should also act as Chairman of Committee. He should not hold office indefinitely: for I have seen harm done to the congregational life of several of our churches through the too lengthy holding of this office. My judgment of its duration inclines to three years. At any rate it should be an office of which a large number of members should have the opportunity of holding—a kind of mayoralty. A good Secretary or Treasurer should be expected to hold office for a longer period; but it is most desirable that he should keep a good eye for a younger successor. Where the Weekly Free-will Offering system is adopted —a means of contribution which is to be recommended to all our churches, not only for its good financial results, but for its effect on membership and attendance at public worship—there should be an Envelope Steward. His business requires to be conducted with the zeal of a hobby.

The Committees of most of our congregation are, I believe, elected as a body, after various methods of nomination. A better method is the election by thirds for three years. This ensures continuity of policy, and provides a better means of education in committee work for new members. Meetings should be held monthly. They should not be held only when this or that officer considers them necessary, or only when business has accumulated and demands attention. The function of a committee is not only to attend to such business as turns up, but also to make business turn up; and it is surprising how much useful and solid business a committee that meets regularly can find to do. Sub-committees should be appointed for specific investigation; and where the committee is large finance should be considered in sub-committee before the general meeting. Sub-committees as such should not be invested with executive powers; their business should be to investigate, report, and recommend, and only after a vote of the committee should they carry out any business involving expense or alteration of procedure in congregational affairs.

The Women's League.

At Dewsbury the Unitarian Women's League held their monthly tea presided over by Mesdames Gaunt and Moore, with about 30 members and friends present.

At Huddersfield the League arranged a successful Garden Party.

The League branch at Ipswich organised and carried through successfully a garden fete and sale of work on June 22nd which realised £24 for reduction of a deficit in the Church funds.

The Leeds District League of Unitarian Women held its quarterly meeting at Northgate End Chapel, Halifax, June 25th, with an attendance of 80 members from six branches—Halifax, Bradford, Leeds, Dewsbury, Wakefield and Huddersfield. Following tea the General Meeting was presided over by Mrs. Peaston, who reported on her attendance as delegate to the meetings at Essex Hall, London, in Whit week. Mrs. Schroeder gave an address on "Sir Oliver Lodge's lecture on "Health and Guidance" which was much appreciated.

The London District League, met July 2nd, at Rosslyn Hill Chapel, Hampstead. Service was conducted by Rev. Joyce Daphyn, B.A., who gave a helpful address, and Miss Margaret Warren read the lesson. After the tea, Mrs. W. R. Stevenson, president, in the chair, conducted the business meeting, 14 branches being represented.

The Liverpool District League had its meeting at the Matthew Henry's (Unitarian) Chapel, July 4th, with 146 attending from 11 branches. After tea the President, Mrs. Willimer, in the chair, conducted the business meeting opened with hymn and prayer. The Fellowship Secretary, Miss Gotthardt, gave account of her experiences at the London Whit week meetings referring specially to the Fellowship work, and Mrs. Rowlands, District Secretary, also a delegate spoke of the large attendance at the League meetings in London including delegates from all parts of the country and from overseas, and the growing interest in the League. She appealed for more interest in the Monthly Letter at all the branches. The meeting concluded with thanks to the Chester friends responded to by Mrs. Evans.

The Women's League of Stanhope Street Mission, Belfast, had a delightful outing July 18th, at "The Farm," by the kindness of Miss Bruce and Miss Hutton. Though 95 years of age Miss Bruce made an active hostess.

The summer meeting of the Manchester District League held at Walmsley, Bolton, July 16th, was attended by 142 members from 22 branches. Mrs. A. Hilton, of Walmsley, conducted service, and Miss Doris Nield Chew, gave the address. Mrs. W. C. Hall, the President, conducted the evening meeting. This district league has now 48 branches and two Neighbourhood Leagues.

At Glossop, July 10th, a marble tablet placed in the Unitarian Church, was dedicated to the memory of the late Lord Doverdale.

Miss Frances Power Cobbe.

Miss Frances Power Cobbe was in early life attached to orthodox Christianity. Born in Ireland, December 4th, 1822, her childhood was spent at her father's home near Dublin. She received a good education including languages, mathematics, history and philosophy. At seventeen years of age religion had become her supreme interest, but doubts arose in her mind, four years of painful struggle followed, and at twenty-one she had no hope beyond the grave and could not say that there is a God. While in this condition she resolved that if she tried to live up to her idea of what is right and good her conduct would meet the approval of the Deity if there be a God. Soon after this, Theodore Parker's "Discourse of Religion" came her way. She read it and it gave her a real belief in God and immortality and a rational view of religion, the Unitarianism of Parker. After her father's death she travelled in the East ,and on her return joined Mary Carpenter in Bristol in social and reformatory work. For thirty years she was active with her pen in writing books and in journalism. At 33 she had written her "Theory of Intuitive Morals," and as a result of her Eastern travels she produced her "Cities of the Past," and other works followed later. While at Florence in 1863 she became horrified by the practices of vivisection, and her eagerness in the defence of animals from cruelty was henceforth her chief interest. She influenced others and engaged in efforts to create public opinion for the abolition of vivisection, and was chiefly instrumental in getting a Bill before Parliament, and in securing the Royal Commission on Vivisection, also the establishment of the National Anti-Vivisection Society and later the foundation of the British Union for the Abolition of Vivisection (1898) which is now the largest Anti-Vivisection Society in the world. Since her death—April 5th, 1904—her place as President of that body has been filled by Dr. W. Hadwen, of Gloucester.

Miss Cobbe was a fine combination of masculine vigour and womanly sympathy. She toiled among the sick; she was the friend of domestic servants; she was a champion of the rights of women. Before the Social Science Congress of 1862 she pleaded for the admission of women to University degrees, and lived to see that conceded. Mention has been made of her indebtedness to the writings of Theodore Parker. She never met him until he lay upon his death bed in Florence, Italy. For many years she had frequently corresponded with him and there was a strong friendship between them. She was in Florence and visited Parker as he lay gradually sinking away. "He received me" she said, "very tenderly, saying, 'After all our wishes to meet, how strange it should be thus at last!' " He sent out and purchased a bronze inkstand as a present to Miss Cobbe, and with a solemn and tender "God bless you!" handed it to her. Ever after it held the ink which fed Miss Cobbe's industrious pen, and she treasured it as one of her dearest possessions. She was present watching by the bedside when Parker passed away, May 10th, 1860, and three days later was one of the little group of friends who followed the corpse to the grave in the beautiful Campo Santo—Protestant Cemetery—of Florence. As a tribute of friendship to Parker she edited the English edition of his works in twelve volumes.

Miss Cobbe's later years were spent at her house at Hengwrt, Dolgelly, her mind and spirit active to the last, in valiant service for God and man.

Animals Defenders.

ROBERT BROWNING:

"I would rather submit to the worst of deaths, so far as pain goes, than have a single dog or cat tortured on the pretence of sparing me a twinge or two." (From a letter to Miss Cobbe).

TENNYSON:

"I could think he was one of those who could break their jests on the dead,
And mangle the living dog that had loved him and fawned at his knee,
Drenched with the hellish ourali . . . that ever such thing should be."
(In the Children's Hospital).

"We shudder but to dream our maids should ape
Those monstrous males, that carve the living hound." (The Princess: A Medley).

VICTOR HUGO:

"Vivisection is a crime. It can only be excused by hypotheses, and hypothesis as a basis for such practice is horrible and shocking. . . . The science which uses it as a pretext is culpable. . . . The human race must repudiate such barbarous practices."

(From a speech to a Deputation, 1884).

AUGUSTE COMTE:

"There can scarcely be imagined any experiment less capable of true scientific success than those of vivisection, though they have been the most frequent. We must not consider our rights (over animals) as absolutely unlimited."

(Comte's Philosophy).

Literature.

"Capital Punishment in the Twentieth Century" by E. Roy Calvert, with preface by the Rt. Hon. Lord Buckmaster, P.C.—G. P. Putman and Sons, 24, Bedford Street, London, W.C.1, 5s.

This magazine is thoroughly humanitarian in spirit and in its view of the treatment of criminals. Here is a book which puts the case against Capital Punishment in almost every aspect of the question. A summary of its ten chapters will give the best description of its contents.

Capital punishment has failed as a protection of society. Crimes formerly punished with the death penalty were lessened when that penalty was abolished. Murders committed in passion are regardless of consequences and the few which are premeditated are in confidence of escaping detection, and therefore the death penalty is no deterrent. In all countries where Capital Punishment has been abolished murders have not increased but in many have decidedly decreased. Capital Punishment causes suffering to prison officials and has a demoralising effect on the prison population. Press publicity as to executions has an unhealthy influence upon the community, and upon young people and causes suffering to innocent relatives of the murderer and to those of the murdered person. The irrevocableness of the death penalty is a strong argument against it as there have been cases of executed men proved afterwards to be innocent. The horror of it encourages jurors to bring in a verdict untrue to the facts letting dangerous homicides go free. The murderer is not always a free agent, but is often influenced by factors over which he has little or no control, so that a purely retributive punishment is not justified. Capital Punishment violates the sanctity of human life and stands morally condemned. A Christian community should redeem the offender. The immediate alternative to the death penalty is a long term of imprisonment as the next step in penal reform.

The author in his preface says: "My objection to the death penalty is based upon the conviction that it is both futile and immoral, and that the inerests of the community would be best served by its abolition." Lord Buckmaster in the Introduction declares that "the Death Penalty fails utterly of its purpose. It does not stop murders in the least."

The purely religious or theological aspect of the problem is not considered, though that is important. A good bibliography upon the subject is supplied at the end of the book which is by no means complete. A book we know entitled "Capital Punishment Condemned," is probably unknown to the compiler. Each chapter of the book is prefaced with apt quotations on the subject from great writers such as Victor Hugo, Charles Dickens, Thackeray, Thomas Hardy, Channing, Whittier, Longfellow and others. Lists of statistics on the subject of this and other countries are given. Mr. Calvert has done good public service in preparing this treatise so readable and informing and the printer and publishers have done their part equally well presenting the book in good type and in an attractive form. It is a book which all our readers would be fortunate to possess. We heartily advise them to get it.

"The Plan of the Educational Colonies Associations," of Great Britain and India, by J. W. Petavel. East India Association, 3, Victoria Street, London, S.W. No price given.

This is a book of over 300 pages, advocating a reformed system of Education of the young in co-operative colonies in which there shall be a thorough training manual, physical, and scholastic —as a means of simplifying the solution of our great social, imperial and military problems to abolish unemployment and to make war impossible. That reforms in education are needed is unquestionable. The study of this plan will certainly help to decide what shape such reform should take.

The Annual Speech Day at Willaston School, Nantwich, was presided over by Sir John Brunner, who had given to the school a properly equipped science laboratory.

The Eastern Unitarian Union had its annual picnic at Great Yarmouth, June 23rd, after tea Judge Herbert Smith voiced thanks to Yarmouth friends for their hospitality. Mr. Wm. Broadbent, of Framlingham, also spoke. A lecture was given by Mr. L. Kaufmann on the history of the Yarmouth Church.

It is reported that the Rev. H. H. Johnson, of Cross Street Chapel, Manchester, has taken a more hopeful turn towards recovery; also that Rev. Stanley Mossop, of Unity, Sheffield, has quite recovered from his illness.

Mrs. Currer Briggs, M.B.E., of Leeds Mill Hill Chapel, was founder of the Leeds Poor Children's Holiday Camp Association, when Lady Mayoress in 1904. and has been chairman of that Association ever since. She has been called "The tireless mother of 12,000"—now 14,000 children sent on holiday. A Yorkshire paper quotes her remark, "My leisure is spent in working." Mrs. Briggs has been President of the League of Unitarian Women.

The Ministerial Fellowship had its Annual Meeting at the Memorial Hall, Manchester, June 29th, Rev. Arthur W. Fox, M.A., president in the chair. There were 42 members present and 12 new members were elected. Special reference was made to the loss by death of Dr. Carpenter, and to the retirement of Rev. C. J. Street from the secretaryship and his immense service to the Fellowship as its secretary for 28 years, and to our Ministry and Churches generally. Mr. Street was elected president for the ensuing year. Grants were made during the year to eleven aged ministers amounting to £254, and to the widows of ministers amounting to £407.

Rev. A. Thornhill, of Auckland, N.Z., has travelled 2,400 miles this year, visiting 120 scattered Unitarians.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE LUCKIEST MAN ALIVE.

Wherever the young prince appeared, he was followed by admiring eyes. Straight of limb and fine of feature, he was a handsome youth. In his rich garments, he gave the impression of being a favourite of fortune. Everything that heart could wish seemed to be his. And yet he was not happy. Not that he was haughty or selfish. To his royal parents he was perfectly dutiful; and he was kind and gracious towards everyone he met.

Strangely enough, scarcely anybody suspected his secret unhappiness. His Mother knew, of course; and so did his Father. In unguarded moments, a shade of sadness would creep into his eyes or a sigh would escape his lips. And the loving hearts of his parents would be heavy with sorrow.

Now, in a cottage not far from the palace gates, there dwelt a dear old man. Though he was poor, there was always the twinkle of a merry smile in his eyes. How he lived no one knew. But he never sought assistance and, somehow, people felt that it would be a presumption to offer it. And how they respected and loved him! He was rather feeble; but that was put down to his age. Every winter, he was shaken with a cough; but that did not rob him of his unfailing kindly humour. Among the villagers he was known as "the luckiest man alive." Once he had so described himself, and they had never forgotten it.

Often and often, as the little man smiled his way through the village, dropping cheery greetings all the way, kindly eyes would follow him, and one would remark to another, "There goes the luckiest man alive."

One day, the saying reached the palace, and, at the royal table, the old man became the topic of conversation. The curiosity of the prince was stirred. "How strange," he thought, "that an old man, who is plainly a poor man, should bear such a name as that. Surely, he must have some secret which is hidden even from princes." The more he thought about it, the more curious he became.

At last, he made up his mind to visit the old man, and the next day found him knocking at the cottage door. For a moment, the old man flushed with confusion; but when the young prince offered his hand, he gripped it warmly and lost his embarrassment.

"May I come in for a few minutes?" said the prince.

"With all the pleasure in the world," smiled the old man.

Taking a chair by the fire, the prince said, "I hear that you are the luckiest man alive; but, of course, that cannot be true."

"And why not?" said the old man, well pleased.

"Well, look at me. I'm a prince; I live in a palace; no luxury or pleasure is denied me: yet I should not call myself the luckiest man alive. And surely I am far, far luckier than you."

"There, if you will pardon my saying so, I think you are mistaken."

"I don't understand," said the prince.

"Apparently not; still, it is I who am far luckier than you."

"But, surely, you don't, you can't mean that?"

"My dear prince," laughed the old man; "I was never more serious in my life."

"Then, do please explain."

It's simple enough. I'm the luckiest man alive, because I get everything I want."

"Everything?" asked the prince glancing round the poor cotage.

"Absolutely!" said the old man, shaking with mirth.

"Then, it seems to me your wants are few."

"You've hit it, sir. As a matter of fact, I am careful never to want anything I can't have."

"And that," said the prince, "is the reason you are so happy?"

"In a way, sir; but only in a way," chuckled the old man.

The eyes of the prince fell upon the framed motto, "Godliness with contentment is great gain."

"Ah!" he exclaimed, "that is the great secret, I presume."

"In a way, sir; but only in a way," laughed the old man again.

"What other secret could there be?" asked the prince.

"Well, sir," said the old man, "how it may be with princes, I cannot tell; but this is how it is with a common man like me. Contentment is a wonderful thing for saving one from such follies as envy and jealousy and self-pity; but there's an even more wonderful thing than contentment."

"Oh, do please tell me what it is," said the prince, eagerly.

"Thankfulness, of course," said the old man, with quiet decision.

For a moment or two, the prince said nothing. He was thinking hard, and his colour came and went. At last, he rose to his feet and pressed the old man's hand.

"Thank you," he said; "you have taught me a lesson I shall never forget."

Thoroughly happy, the old man smiled.

Returning the smile, the prince said, "Thankfulness! That's it! Thankfulness is happiness."

With a laugh, he added, "But how can we both be the luckiest man alive?"

"That's easy, sir; I am the luckiest man, and you are the luckiest prince."

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

This month we have a pretty little story by a new writer. It is very sweet, and fragrant with kindness and love. How jolly, that a Daisy should tell a story about a Wallflower. Thank you Daisy. And now let me wish you all right jolly holidays, with plenty of sun and lots of fun.

Every your loving,
UNCLE FISHER.

THE STORY OF A FLOWER.

The poor Flower stood by a wall. It had not got its bloom. It was a cold side for a flower to grow. All alone this flower grew. The wall faced the north. On the side which faced the south of the room was a window, and, being spring, a very delicate little girl looked out of the window for the first flower to bloom. She had had primroses, lilac, pansies, buttercups and daises. But, she never had had a wallflower. Billy, her brother, was the first to spy that it was a wallower, and, greatly pleased, he put it in water and carried it up to "sis." Day by day as the flower grew, so did Dolly get better, and now although she is grown up, Dolly never will forget that flower. Locked up in a gold cage it lies and it is Dolly's favourite flower.

—Daisy Bacon, aged 9.

I WONDER—

"I wonder," sighed a tiny seed,—
"What lies above the ground?
I wonder why I'm buried here,
Where all is dark around,—
Where only one faint gleam I see
Which leads I know not where?"
And then it peeped forth timidly,
And found a garden fair.

"I wonder," mused a baby bird,
Within the egg so small;
"I wonder why I'm prisoned here,
Without a chance at all?
I know that I a song could sing,
If only I were free,"—
And then he found a wondrous thing—
His nest high in a tree.

"I wonder," dreamt a butterfly,
Still struggling in his gloom,
"If there are fairer worlds than this
Beyond this awful tomb?"
And when with silken wings unfurled,
He left his shadows dim,
Ten thousand flowers, a shining world,
Were waiting there for him.

"I wonder" this and "I wonder" that,
Is heard the wide world through;
This life is full of wonder and joy,
And full of mystery too;
It has its trials, it has its woes,
Which puzzle the true and the brave,
Till the reason is plain,—as God truly knows—
In a world beyond the grave.

(Contributed).

MINISTERIAL CHANGES.—Rev. Matthew Watkins, of Mountpottinger, Belfast, is appointed to Park Lane Chapel, near Wigan; Rev. T. B. Evans, M.A., has concluded his ministry at Sidmouth, and has received farewell presentations, and Rev. W. B. Matthew has now succeeded him as sole minister; Rev. R. Balmforth, of Capetown, now in England, has been preaching at various Unitarian Churches; Mr. A. W. Vallance, B.A., of Manchester College, Oxford, is appointed minister of the Pendleton Unitarian Church; Rev. H. J. Rossington has received public farewell and presentations, at Belfast and welcome to his ministry at the Church of the Messiah, Birmingham; Rev. and Mrs. W. C. Hall, had public farewell and presentations at Todmorden, June 21st, and have been welcomed on their settlement at the Southport Church; Rev. J. K. Nettlefold, B.A., has resigned at Stockport, and accepted appointment to the Octagon Chapel, Norwich; Rev. Peter Holt, Astley, resigned owing to ill-health, is now succeeded by his wife who is appointed Lay-Minister; Rev. Ottwell Binns has resigned at Mansfield and accepted appointment to the Torquay Unitarian Church; Miss Ethel Kay, of Manchester College, Oxford, has been appointed to the Whitby Chapel; Rev. H. G. Woodford, of Newhall Hill Church, Birmingham, has accepted appointment to Glossop Unitarian Church; Miss A. M. Barr is appointed Lay-worker in charge of our Rotherham congregation.

The Midland Sunday School Association, July 2nd, had a Conference with Rev. Bertram Lister, M.A., Secretary of the S.S.A., at Coseley, who delivered an interesting address on books.

The Annual Meeting of the Southern Unitarian Association at Ringwood, Hants, July 14th, reappointed Miss Spencer as President as well as Treasurer, and Rev. H. Hall was elected Secretary. It was also the Bi-centennial of the Ringwood congregation with Rev. Dr. Gow as special preacher. There were large attendances at the celebration including many members of other local denominations.

Rev. C. W. Townsend, Missioner for the B. & F. U. Associations has held a series of meetings at Cullompton, Devon, in July.

A new Hall has been opened for Channing House School by Dr. R. F. Rattray, Principal of Leicester University College.

The Missionary Conference of ministers, June 30th, at the Memorial Hall, Manchester, with Rev. G. A. Payne, President in the chair, had a paper from Rev. F. H. Vaughan, B.A., on "Public Worship," it evoked a frank discussion. Rev. G. Pegler, B.A., was elected as the new president.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

BRITAIN AND THE DRINK.

An American paper, the Chicago "Unity" of June 6th, says: "It is hard to have sympathy for England's financial condition—her taxation and debt burden, for example—when one reads in the London "Observer" that the annual drink bill in that country amounts to 1,500,000,000 dollars. This sum, says the New York "Times," 'is nearly equal to the annual interest on the national debt, greater than all the income from all landed property, one and a half times the value of all agricultural crops in England and Wales, close to twice the total of the gross income of British railroads.'

"This colossal sum wasted on liquor that poisons the body, stupefies the mind, induces crime, poverty, and every social ill known to man —and yet the English people have the effrontery to complain about their taxes and their misery generally. The English working man, as we know, pays a large part of this billion and a half of dollars for his beer and whiskey, yet he shouts that he cannot live on his wages and now and again calls disastrous strikes to raise them. Why not stop drinking, and his wages would increase immediately beyond any amount that any strike in a thousand years could win for him. . . . When one thinks of the magnificent discipline of the general strike a year ago, and the marvellous tenacity of the coal miners through weary months of suffering, one sees at once here the possibility of victory without disturbance of any kind. But will the English labourer give up his liquor? Well, if he does, it will be Utopia come at last, with the major portion of England's labour problem solved. Get rid of the drink, and the biggest stride towards our social ideals is taken at once! That's why we are in favour of Prohibition as the morning star of the better day."

Then "Unity" goes on to quote the Bishop of London who has recently visited the United States. "The Bishop described Prohibition as 'a splendid experiment' with which no decent persons would want to interfere. After visiting many parts of America, he said, 'one realised what a lot of lies are told about the effects of Prohibition.'

. . . . "Still another foreign witness—that remarkable Frenchman, Andre Siegfried, whose recent book, 'America Comes of Age'—states that Prohibition came as 'a result of the war.' He asserts that 'the masses of the people undoubtedly drink less than before—that one can go through whole regions without seeing any liquor or meeting a single drunkard, the great mass of the people undoubtedly benefiting in health, standard of living, working efficiency and increased wages.' "

We cannot reasonably complain that American papers help us Britishers to see ourselves as others see us, and there is no denying the fact that the enormous cost of our drinking habits in money, disease, misery, wastes of mental, moral, and spiritual possibilities is a sad reflection upon the national character. It is a problem of education, and the discipline of suffering will surely teach if nothing else will.

Under Revs. J. B. and Ada Tonkin, our Churches at Victoria, B.C., and Vancouver have made good progress during the past year. A Free Forum under the auspices of the Laymen's League has made an average attendance of 180 every third Sunday during the winter season.

The Annual proceedings and Prize Distribution at Carmarthen College took place June 16th, Dr. G. Dawes Hicks presiding.

The Men's League had a special meeting in Manchester, June 17th, Mr. J. T. Bibby, of Brighton in the chair, when officers were elected and certain alterations in the rules and constitution were discussed.

The Adelaide Church, South Australia, has a very successful "Optimists Society." On May 29th, the minister, Rev. G. E. Hale, B.A., held a special Optimist Church Service, and spoke on "The Saving Grace of Humour." There is a largely attended Sunday afternoon Bible Class. July 5th was the 70th anniversary of the opening of this Church.

The Melbourne Church is said to have taken on a new lease of life under the work of Rev. W. Bottomley.

The Unitarian work at Oppossum Bay, Tasmania, visited by Rev. W. Bottomley in March, has been helped by books sent out by Melbourne friends.

The Session of the Unitarian College, Manchester, closed on June 28th, with public examinations at the College, and valedictory service at Cross Street Chapel. Mr. F. W. Monks presided. The Principal, McLachlan spoke on the work of the session. Rev. W. G. Tarrant, B.A., gave his visitor's address on "The Minister as Letter Writer," Rev. W. C. Hall, M.A., was the preacher at the Valedictory Service.

DEATHS.—Mrs. E. F. Cowlin, Lewisham, June 21st, 64; Mr. John Lord, Manchester, June 16th, 55; Mr. Wm. Hankinson, Wilmslow, June 16th, 57; Mr. G. W. Brown, B.A., Bournemouth, June 18th, 82; Mrs. Ravenstein, London, June 23rd, 92; Dr. Chas. G. Higginson, Birmingham, June 26th, 68; Mr. Clifford Symons, Bridgwater, interred July 1st; Mrs. Arthur Russell, of Hinckley, at Leicester, June 26th; Miss Helen Caddick, Birmingham, July 4th; Mr. Robert Carter, Lancaster, July 3rd, 68; Mr. Charles Edward Hudson, Southport, July 11th, 80; Elizabeth Lloyd, Walkden, July 12th, 64; Rev. Jasper L. Douthit, Shelbyville, Pa, U.S.A., June 11th, 93; Mrs. D. A. Little, Bowdon, July 15th; Mr. J. H. Reynolds, Manchester, July 17th, 85; Mr. Walter W. Jago, Holloway, London, July 14th, 73.

Prayer.

A woman was heard to say recently that she didn't believe in prayer. She must have been labouring under a wrong notion as to what prayer is.

> " Prayer is the soul's sincere desire
> Uttered or unexpressed."

declares a familiar hymn. It is the act of asking or of seeking. "Ask and ye shall receive! Seek and ye shall find!" The doubter who imagines that any human being can live without prayer is all the time living by it, for prayer is life; it is action; it is the longing, whatever that may be for. It may be a good prayer or not, a selfish prayer or not,—but every human being lives a life of some kind of prayer. The conduct is the expression of some kind of desire.

What is important is that the desire shall be high and worthy, good and noble. Expressed in words only and ending there it amounts to nothing. But expressed in action, in persistent effort, in continuous labour to achieve, it becomes translated into more complete reality. The old monks were right in saying "laborare est orare," —to labour is to pray. The prayer of the chemist in the laboratory is expressed in his experiments. He is seeking in order to find, asking that he may receive, knocking at the door of possibility that it may open to him. Livingstone seeking the source of a great river was acting his prayer, and Newton working out his calculations was uttering his great desire.

The act of drawing near in spirit to that Divine Spirit whom we call God, with mind and spirit open to receive is sure to be effective. Though not a word be uttered,—if the desire be there, the divine spirit is poured into the mind waiting to receive. The troubled soul is comforted and strengthened if in spirit it be open to the power of the Almighty Lover of all souls. Words are good, for they too are part of action and their open expression touches and influences other souls in need, and opens them to divine inspiration.

From the cradle in which we cried out for the parental aid, up to the hour of death, prayer is the soul's vital breath uttered in poem and picture, in heroic deed and in self-sacrificing adventure, in the rescue of the fallen and the lost, in every kind of reform, in all the steps of human progress and emancipation; and by such prayer will be the perfection of human character, and the ultimate creation of a heavenly organisation of society which will be a real kingdom of the living God.

> " By all means use sometimes to be alone.
> Salute thyself; see what thy soul doth wear.
> Dare to look in thy chest; for 'tis thine own:
> And tumble up and down what thou find'st there.
> Who cannot rest till he good fellows finde,
> He breaks up house, turns out of doors his minde."
>
> George Herbert.

OUR CHURCH-GOING.

"The first feeling that we have on entering a Church is one of peace and repose. The world is in such a hurry, and is moving, as some people tell us, so much faster than formerly, that we seem to want a few minutes of rest, an occasional breathing time before we go hence. We desire to be with God as we believe we shall hereafter be with Him. Here, at any rate, the strife of tongues is hushed, the strain of mind is taken off, the cares of life are no longer immediately present to us: "There is a great calm." Here we pause for a moment in our journey that we may proceed refreshed. Here we are raised above the mean thoughts of mankind, we hear the words of the saints and prophets of old; we live for a short time in the nearer companionship of God and of another world; we pass in review the last day or two, and ask ourselves whether we are doing enough for others; we seek to realise in our minds a higher standard of duty and character. Here are revived in us those aspirations after another and better state of being, which in good men are always returning and are never completely satisfied, but which, like wings, bear us up on the sea of life, and prevent our sinking into the routine of custom which prevails around us. Here we resign ourselves to the pure thoughts, to the pure will, to the pure mind, which is the truer parts of our own souls, and in which and through which we see God."

BENJAMIN JOWETT.

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The minister will be glad to make your acquaintance, and the congregation will give you a sincere welcome.

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The Church Against War.

The Church has got to be more Christian or cease claiming to be the leader of the world. Let the Church press serve notice on militarism, and the reaction will come swift and strong. Serve notice, he said, as "some pulpits and some papers are doing, that the Church will never again surrender its moral leadership, will never consent to sacrifice any of the fresh harvest of young life to pull business chestnuts out of foreign fires; will refuse to goosestep just because politicians blow the bugle, and you will soon hear from somebody.

"Certainly, the voice of the Christian pulpit and the Christian press should be as prophetic as to the possibility of a warless world as was the American ambassador to Germany only last week, when he declared, 'I say that, in the era in which mankind now is entering, a nation can no longer protect itself by armaments, but the surest and cheapest defence will be justice, good understanding, and mutual respect. The new age calls loudly for disarmament, to which it behooves the nations to respond with alacrity.' "

The task and avowed aim of the Church, which it is the plain duty of the Church press to fulfill, is to make a new earth in which dwelleth righteousness, to marshall the Church in a continuing crusade making a progressive civilisation.

("The Christian Register.")

WHAT CHRISTIANITY HAS DONE.

Has the Church not lifted woman to equality and companionship with man, secured the sanctity and stability of marriage, changed parental despotism to parental service, and eliminated unnatural vice, the abandonment of children, blood revenge, and the robbery of the shipwrecked from the customs of Christian nations? Has it not abolished slavery, mitigated war, covered all lands with a network of charities to uplift the poor and the fallen, fostered the institutions of education, aided the progress of civil liberty, and social justice, and diffused a softening tenderness throughout human life? It has done all that, and vastly more. The influence of Christianity, in taming selfishness and stimulating the sympathetic affections, in creating a resolute sense of duty, a stanch love of liberty and independence, an irrepressible hunger for justice, and a belief in the rights of the poor, has been so subtle and penetrating, that no one can possibly trace its effects. We might as well try to count up the effect in our organism of all the oxygen we have inhaled since our first gasp for breath. In so far as humanity has yet been redeemed, Christianity has been its redemption. (W. Rauschenbusch).

UNITARIAN FAITH AND FELLOWSHIP.

What is the Religion we affirm?

We affirm, in accordance with the teaching of Jesus, that practical religion is summed up in love to God and love to Man.

What are our great Beliefs?

The Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, the Universality of Revelation, the Immortality of the Human Soul.

Do we, then, set forth a Creed?

No; we cherish our religious beliefs, but do not seek to impose them upon others as authoritative dogmas. We cordially invite to our fellowship any who, even though differing from us in belief, feel themselves in general sympathy with our spiritual ideals and practical aims.

(From the Essex Hall Year Book).

VARIETIES.

The Holy Supper is kept, indeed
In what we share with another's need;
Not what we give but what we share—
For the gift without the giver is bare:
Who gives Himself with his alms feeds three—
Himself, his hungering Neighbour and Me.

—J. R. Lowell.

What is rich? Are you rich enough to help anybody? to succour the unfashionable and eccentric? rich enough to make the itinerant, the lame pauper, the poor besotted wreck of man or woman, feel the noble exception of your presence from the general bleakness or stoniness; to make such feel that they are greeted with a voice which made them both remember and hope?

—R. W. Emerson.

Not a day passes over the earth but men and women of no note do great deeds, speak great words, suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small and the small great.

—Charles Reade.

Judge not! the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar brought from some well-won field,
Where thou wouldst only faint and yield.

—A. A. Procter.

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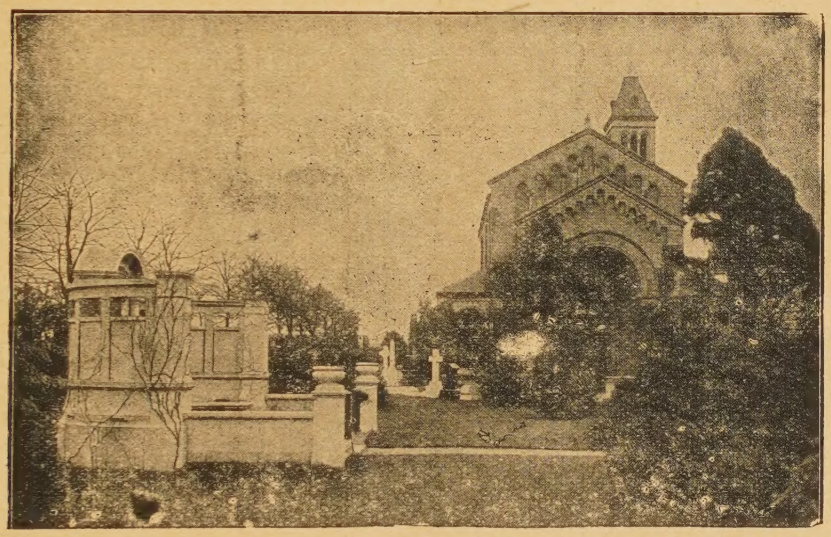

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